

# **The Key to ECKANKAR**

This book has been reviewed, updated, and published under the supervision of the Living ECK Master, Sri Harold Klemp. It is the Word of ECK.

# **The Key to ECKANKAR**

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hierarchy are still learning the SUGMAD's ways. The worlds of God are ever expanding, and no limits of time or space can contain them or the Souls who dwell there.

How important is the reading of books and attendance at lectures and classes on truth? Rebazar says that the individual first has to get "the correct letter of truth" before he can live in the spirit of truth. He tells how this is done.

This classic book from the early years of ECKANKAR is to be read thoughtfully. If read and contemplated upon by someone who loves truth, *The Key to ECKANKAR* will show him the way into the loving, but fragile, marriage with the Holy ECK.

Perhaps he will in time become a spiritual giant too.

Sri Harold Klemp

## The Key to ECKANKAR

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**R**ebazar Tarzs, the great ECK Master, is one of the spiritual giants of all times. I know this for he has been with me a long time. He is about five feet eleven inches tall and talks in a deep monotone. In his maroon robe, close-cropped hair, and black beard, he might be mistaken for a monk in many places.

I have always had a deep respect for him. I first heard about this strange Adept, a Tibetan high lama reported to be over five hundred years old, from my first spiritual Master, Sri Sudar Singh, at Allahabad, India. He has always been with me in some manner or another.

My personal acquaintance with him began several years ago in the foothills of the Himalayas near Darjeeling. Since then, he has been near, dictating much material about ECKANKAR to be given to the world.

Years ago when I returned from England and went to the northwest to live in Seattle, Washington, Rebazar Tarzs spent considerable time with me in his physical body. It was a case of his manifesting suddenly in his body and giving a series of talks on ECKANKAR, which were to be related to the world. Finally, one night in late winter, he wound up the series. I have tried, as best as possible, to summarize the talks here.

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Rebazar Tarzs walked with me in the park during the late evening. The wind was chilling and the sky filled with lonely stars

that glittered like jewels. My night thoughts were never on speaking terms with those of the day.

He stopped and looked across Puget Sound at the twinkling lights on the slopes of the far island. His strong features twisted in a half-smile.

"What everybody is truly desiring is the pure Truth of the SUGMAD (God). One should never be satisfied with anything less!"

I asked, "Didn't you once seek the answers of God like me?"

"Many times, and like yours, they came more from the space god that seems to rule all religions here on earth, not from the reality of the Divine Being. There really is a difference between them, you know."

He laughed. "The hour is close to midnight. In Tibet this would be the hour for the black magicians. The minds of men have changed but little. In this day you find a mass of considerations in the individual's mind. He is little removed from the creature that stalked the jungles in primitive times, or in the Middle Ages, except for clothes and perhaps a few new ways of saving the body from dying off so quickly.

"I wonder how soon man will learn that his body is only a vegetable, stamped out on an assembly line like parts in an automobile plant. Spiritually, the ignorance of man is fabulous. He wallows in spiritual mystery, which is no more a mystery than a child's toy. I wonder why so many let so few tell them what God is, and the modus operandi of the ECK."

"I only know what I know," I replied.

"Of course, of course," Rebazar Tarzs said, impatiently. "Do you remember that part of the Shariyat-Ki-Sugmad\* where it says, 'All things when they are admitted are manifested through God by the Light and Sound, for everything that is made manifest is of Sound, or what we call the Word'?"

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\*Shariyat-Ki-Sugmad—the Way of the Eternal, sacred book of the followers of ECKANKAR, the Ancient Science of Soul Travel.

"This means that Sound, or the Word, is consciousness. Consciousness is one, manifesting in legions of forms or levels of consciousness. There is no one who is not all that is, for consciousness is not divisional, though expressed in an infinite series of levels. There is no real separation or gap in consciousness. God cannot be divided. I can perceive myself to be a rich man, poor man, beggarman, or thief, but the center of my being remains the same, regardless of the concept I hold of myself. At the center of manifestation there is only one God, or I AM, or Soul, or whatever name you choose to call IT. But IT is manifesting in legions of forms or concepts of ITSELF."

"I AM that I AM," the Master continued. "I AM is the self-definition of the Absolute, the foundation upon which everything rests. This was told to Moses when he faced God in the burning bush. I AM is the First Cause Substance. Throughout the scriptures of the Shariyat-Ki-Sugmad, the expression is used which is similar to that in the Christian Bible, e.g., 'I AM hath sent me unto you. I AM that I AM,' and 'Be still and know that I AM IT, the SUGMAD.'"

"I AM is a feeling of permanent awareness. This feeling is the very center of consciousness and is the feeling of the ITness. I may forget who I am, where I am, what I am, but I cannot forget that I AM IT, WHO IS. The awareness of Being remains regardless of the degree of forgetfulness as to who, where, and what I am.

"The SUGMAD is that which, amid unnumbered forms, is ever the same. The great discovery of cause reveals that, good or bad, man is actually the arbiter of his own fate, and that it is his own concept of himself that determines the world in which he lives. In other words, if you are experiencing ill health, knowing the truth about cause, you cannot attribute the illness to anything other than the particular arrangement of the basic cause-substance, an arrangement which is defined by your concept of it.

"This is why I told you before, 'Let the weak man say, 'I am strong.' Because of his assumption, the cause-substance of I AM is rearranged and must therefore manifest that which its rearrangement affirms. This principle governs every aspect of our life, be it social, intellectual, or spiritual.

"I AM is that reality to which we must turn for an explanation of the phenomenon of life, whatever happens. It is getting away from the smug mediocrity, the credulous skepticism, and the stupid, stuffy pretense of being something we are not. It is I AM's concept of Itself that determines the form and scenery of Its existence. Everything depends upon Its attitude towards Itself; that which It will not affirm as true of Itself cannot awaken in Its world.

"Remember this statement, for it will come up time and again. Now, your concept of yourself as Soul, such as 'I am loved,' determines the world in which you live. In other words, when you say, 'I am a man; I am a follower of ECKANKAR,' you are not defining different parts of the I AM, but defining different concepts or arrangements of the one cause-substance—the one I AM. Even in the phenomena of nature, if the tree were articulate, it would say, 'I am a tree, a fruit tree, an apple tree.'

"When you know that consciousness is the one and only reality—perceiving Itself to be something good, bad, or indifferent and becoming that which It perceives Itself to be—you are free from the tyranny of second causes, free from the belief that there are causes outside of your own mind that can affect your life.

"Within the state of consciousness of the individual is found the explanation of the phenomenon of life. If man's concept of himself were different, everything in his world would be different. His concept of himself being what it is, everything in his world must be as it is.

"This is the doctrine of ECKANKAR. Is it clear?"

I said, "It is clearly explained, but I want to know something else. What is wrong that the people of this world are not told the Truth today, that everything has to be hidden behind ritual and mystery?"

"The ECK is an unconditional force, available to every man, but to let every man know this would be dangerous in the worlds of time and space. So those in charge of the welfare of the human race will care for man until he is ready to take care of himself and use this force on a universal basis.

"Let us put it this way—speaking in plain words, because I wish it to be understood—one man's meat is another's poison.

Facts are nothing but symbols of the inner that *Homo sapiens* does not understand, but these symbols are purely reading material for *Homo immortalis*. The sciences, medicine included, are scandalously overrated systems for misinterpreting ascertained facts. Nine-tenths of any religious organization is designed to keep people mystified, because mystery holds loyalty.

"*Homo sapiens* is unaware of how much hypnotism, clairvoyance, and exteriorization are used in secret police work on the international fronts; how Russia uses them in her spy work, as do America and England. But if you talk about this to *Homo sapiens*, he laughs at you. For this reason, knowledge about these subjects is well hidden. You became aware of how the natives of India leave their bodies almost at will and explore other worlds and areas, and then come back to their bodies; how criminals are caught through this method or through clairvoyance. Hypnotism has been used in India for thousands of years and is so common that nobody even thinks twice about it.

"One must come to realize that all creation is finished in the lower universes. Creativeness is only a deeper receptiveness. The entire contents of all time and all space, while experienced in a time sequence, actually coexist in an infinite and eternal *now*. In fact, all that mankind ever was or ever shall be in these lower worlds exists *now*! This is what is meant by the statement that creation is finished. Nothing is ever created, only manifested. What is called creativeness is only becoming aware of what already *is*. You simply become increasingly aware of portions of that which already exists. In fact, you can never be anything that you are not already, or experience anything not already existing. The whole of creation exists in you, and it is your destiny to become increasingly aware of its infinite wonders and to experience even greater and greater portions of it.

"In short, it appears that events change, but what really happens is that we shift our viewpoint from event to event; the events are stationary and fixed. That is why I say that all creation is finished. All events, all situations, and all forms are coexisting and make themselves known in our lives as we view them. It is the recognition of them that is important, the awakening of man! Man does not evolve, he awakens! He moves in the assumptions of his own limited consciousness.

"Christ said to resist not evil. The Shariyat-Ki-Sugmad says that those who seek not evil in their heart, when evil is directed at them, will never experience this ungenerous deed. Now in your case, many who have tried to punish you for something, but received punishment themselves, did not know that you are surrounded with the Light of God's protection. Because you are an agent of God, a Master in the ECKANKAR Spiritual Order, no harm can ever come to you.

"There is nothing evil about this. Watch any misdoer closely and see the punishment he inflicts upon himself by trying to punish others. Attack an Agent of God, a Spiritual Traveler such as yourself, and see what happens; beat him physically or slander him and watch the punishment speed back to the doer of the deed. The Travelers are clean in Soul, so the white Light and magnificent Sound of God protects them like armor, and any force driven towards them rebounds like bullets off an iron plate and returns to the rifleman."

I said, "You once showed me the many religions of this world. Is there anything else I should see?"

Rebazar Tarzs answered, "Nothing in this world. I only want you to be well-versed in what man considers spirituality. This is the foundation for Mastership. You have had all that the East can give you. Now it is time to live only in the spiritual realm.

"The mystical body of the SUGMAD is real; human bodies are phenomenal and shaped as they are needed in each existence, according to the karma that each must meet. How do we understand this unless we are in the SUGMAD consciousness? For whoever sees things with the spiritual eyes finds that all illusions acquired in any life disappear forever, and his earthly existence ends here and now.

"Therefore, he lives in solitary joyfulness beyond the psychic worlds, as a Co-worker with God. He exists in the formless world of pure Spirit. He has the power to take Its shapelessness and assume any shape that he desires in any world. Because of this very separation from the world he is placed in the midst of the Kingdom of Heaven, which gives him the ability to assume any shape, at any time and in any place.

"If I am not called, I do not appear. Not that I am not ready to appear, but man, by his own indolence, cuts himself off from my presence and makes it impossible for me to establish contact. The SUGMAD is like the sun high in the spiritual heavens, and many, many parts of IT are reflected in the universes. These reflections and forms are shaped by the parts of IT, not by IT alone. So there must be a clear atmosphere in all worlds, or Spirit cannot enter into anyone. Man, himself, if he does not fulfill the conditions required of him in the spiritual consciousness, makes it impossible for Spirit to use him as a clear channel.

"You see, the perfect way is difficult only for those who pick and choose. Do not like, do not dislike, and all shall be clear. Make the hairsbreadth of a distinction and then all heaven and earth will be set apart from you."

I said, "You are talking about a doctrine beyond time and space. I am limited in talking about this with others. None understand, but they want to pull me into their cults, sects, and churches. Wherever I go there is the same story: 'I will save you in my church or cult.' 'Salvation lies only within my church.' I cannot see where God allows any group to be ITS sole representative in this physical universe."

"God never established a definite group for the liberation of man. IT has given the power to many for the particular way to ITS kingdom. There are certain paths that one must follow, some better than others, because the masters of these particular ways have developed resources for their chelas to use in seeking the way. This is because men are on various levels of consciousness and not all can follow one universal way.

"Now, your failure to find many who can or will discuss truth is because those minds dwell in time and space and cannot understand the universality of the heavenly worlds. You are too far beyond all of them and not even the so-called favorites in the churches and metaphysical groups can grasp what you are saying.

"What we are talking about here is the many secrets of truth. Mainly, that God, the Void, the Nameless, or whatever you call IT, is unconditional and has a specializing power for man to use by his mind as Soul. Many have used It to kill off bodies through the use of the lower force without being detected. All religious

history is filled with this form of physical death. It goes on all around us, and the news often reports that a person dies without apparent cause.

"Every holy man, every saint, monk, priest, and even you and I, practiced the use of this power at the beginning of our careers to extinguish an enemy or two. The discovery by any individual that he can control and use this force makes it so fascinating in the beginning that he experiments without discretion. Joseph of Cupertino used it for this purpose until he discovered that levitation was less harmful.

"One can easily become a spiritual criminal unless he gets control of himself and grants others the freedom that he would grant himself. Any guru, holy man, saint, or master finding his chela using this force for the wrong purposes would certainly stop him. The chela might even be punished severely, as was Milarepa, the great Tibetan saint, who was punished by his master for misusing the power as black magic.

"You have been under attack many times by those who dislike you. One was a yogi who pressed so hard that you turned to fight back through the power of the beaming ray. He was driven off and has never come back. One pseudo teacher tried to attack you but failed too, for the force was turned back on him; as a result, his whole organization went downhill.

"There have been other incidents and persons who have tried to harm you but failed because you are protected by the divine Spirit of God, as all holy people are. The people who try this cannot stand the Light of God shining through you."

I interrupted. "Life has become somewhat of a struggle since I came into the full scope of spirituality; not because of its beauty, nor the love or knowledge that one gains, but because of the separation from others that it causes. Suddenly I have found myself in a different world, alone and without the fellowship of others. They criticize if I speak about my insights into life. The world turns against such a person simply because he tells what he knows of God."

Rebazar Tarzs continued: "All those who devote their lives to God become harassed. They cannot tell their inner thoughts to others, unless they are willing to pay the penalty. But you also

know the other side of the coin: If people are good to you, love you, and think highly of you, they become a source of well-being in this world. This is true of all who treat the spiritually chosen ones of God with respect."

I said, "I wonder who really loves. I see too much of mankind fighting. There is such a lack of love in this world!"

Rebazar Tarzs replied, "I know this and it is a part of the penalty we pay for being lovers of God. I do not attempt to explain man's behavior in terms of the human consciousness alone. To say that mankind is highly altruistic leads straight down the sylvan path of Jean-Jacques Rousseau. Some say that man lives only for the survival of all mankind. But when applied to the world, this is not practical. Man must live for love alone."

I said, "Many have gone through the same struggle and agony who are not yet spiritual giants, but they are nevertheless on the path of God. We must have patience."

Rebazar Tarzs continued, "Patience is the greatest virtue of the human state of mind!"

I said, "I keep finding that happiness comes in progressive waves, and in the gradual assimilation of the God-like and the perfect."

Rebazar Tarzs said, "True. The Godman points the way and shows love in doing so, as you will soon know, for you will be recognized as the Godman in this present life.

"Each man's world is solidified thought, or materialized mind stuff. The idea is to bring into expression the good and beautiful. This is done by getting the good and beautiful properly arranged in the consciousness. One of the beliefs that we must discard is the belief in the Law of Cause and Effect, if we are to move directly into expression. This law states if you do a certain thing, or perform a certain action, you will reap the result of the deed or action as a consequence. Some call it the Law of Balance. Some say it is a law of nature. Many feel that they are in bondage to this law.

"We know many persons who are what we call 'good', who work for others, think sweet thoughts, sacrifice personal comforts, and do it all because they deem it pleasing to God. But this

kind of belief is outmoded, in a sense, for we do not have to please God, we have to manifest ITS presence.

"Many who are doing good have little or no idea as to what good really is. Many are willing to have God interfere in their lives, but are not willing to do what is needed for themselves. However, when anyone examines his life, he will come to the realization that it is always his beliefs, considerations, and conditionings that determine his experiences in life.

"So we come to the most important part of life's message: It is not what we do that determines our experience in life, but it is what we expect! Even when you have done all the correct things, if you have the haunting fear that things will go wrong, they will go wrong. Is it because you are bad, sinful, or evil? No. It is because you have that belief.

"Now we come to the level of understanding in which we cease trying to demonstrate things, but rather move into the greater expression that the things we need are already supplied. We demonstrate the giver and not the gift, we demonstrate God and not the things of God!"

I said, "But on the other hand, the deliberate use of this secret power over other people always — *always* — arouses an appetite for more. It becomes insatiable. In that respect, it is worse than drugs or drink. The greater the appetite for power, the less respect for truth. It is a self-stimulating vice, especially deadly when rooted in the exercise of authority and aggravated by intellectual conceit. That is the reason why so-called statesmen can be such liars."

Rebazar Tarzs smiled. "Saints, devils, and credulous fools are made of the same identical stuff. They all have vision. They see the same truth from different aspects. Devils exploit stupidity. They create blinding fear that gives them power over others, inflates the devils' feelings of importance, and makes the fools think the devils are the only safe leaders to follow. But, to use a feeble illustration, the vision of the saints acts like a prism, letting Light into darkness. It diffuses the material fog that blinds the best of men and makes them victims of want, disease, and crime. The vision of saints lets in affluence, magnanimity, and vigor. Naturally, the devils hate it. If they cannot pervert the saints' vision to their own end, they try to destroy it."

Turning to me, he continued, "Do you know that you are an enigma to everyone who comes to know you, even in the slightest way?"

I said, "I am not trying to project a mysterious aura!"

He replied, "I know. Physical life does not mean anything to you because you know what is on the other side and live too much in that world. There are so many things that you must do here on earth before moving permanently into the other worlds. Already, as an ECK Master, you can live and do what you wish in this lower material world, as long as it is in accord with God's will.

"One of these days you will be hailed as the Godman among men. You will be considered the Sat Guru and the Agent of God, but do not let it be known yet, for there are many things to be done before it occurs.

"By the way, do you remember how you appeared to that young friend in Albany, New York, when her mother was ill? Her mother started getting well after that. This is an example of how you work as a channel of pure Spirit to help others. This is what we know as being in many places at the same time, for it was reported by others that you were visiting them at the same exact time you were seen in Albany, and the two locations are many miles apart.

"This is one of the abilities that an ECK Master possesses. You and I take care of all those with whom we have contact, and many others as well, via Spirit. God, of ITSELF, runs a straight course and does not take care of the individual, in a sense, yet IT has the individual's welfare close to ITS heart. All things from heaven to earth are under ITS care and IT hears the faint chirp of the cricket, though IT may seem deaf to our loudest prayers.

"So we are appointed as ECK Gurus to take care of all who come for help. 'Lo, you who are weary and burdened come unto me and I will take your burden.' Remember that? This is our responsibility in life.

"The Living ECK Master, the Godman who is now living in this physical universe, cares for all life. Trust in him. There is an old saying: 'If you resist a situation or an individual, you will become that situation or individual.' I mean to say that resistance



to something generally crumbles, sooner or later. Sometimes this gets into a games level with men without them realizing it.

"It was Spinoza who said, 'All excellent things are as difficult as they are rare.' It is true. It makes no difference how devoted one is to God, how religious he is, how much he knows, or if he leads a good life; these do not bring the proper things into one's life.

"One of the most prevalent misunderstandings is that the Law of God works only for those who have a devout or religious objective. This is a fallacy. It works just as impersonally as any law of physics. It can be used for greed or selfish purposes, as well as noble ones. But it should always be borne in mind that ignoble thoughts and actions inevitably result in unhappy consequences."

I said, "I get your point. However, all religions tell man to follow a certain moral code or there is trouble ahead. I understand this up to a certain level."

The Master replied, "Much depends upon how much you look at what man considers to be the future. Of course, there is no future for us; we are living beyond the worlds of time and space. As you know, anyone who tries to solve the glories of God from the level of the analytical mind seldom succeeds. The dichotomies are always a problem for anyone who swings between love and resentment. Anyone in this level of consciousness is going to suffer from material, mental, and physical loss.

"One must polarize his love. Polarized love is the higher love. As long as one dwells in the lower planes of love, he is in danger in the psychic worlds. The secret of harmonious love is the development of the spiritual consciousness, as any spiritual traveler will tell us. In this consciousness, fear and anxiety disappear and life becomes meaningful with fulfillment as its keynote. The individual becomes a dweller in the higher consciousness.

"This has been one of the differences between ECK and the established religions. The authorities put emphasis on rituals, moral codes, and laws, but never is anything said about rising above good and evil, or love and hate, or polarizing upon the dichotomy of good. This is one of the most subtle points of all life. Remember, James 1:8 states, 'A double minded man is unstable in all his ways.'

"Attention is forceful in proportion to the narrowness of its focus; that is, when it is obsessed with a single idea or sensation, it is steadied and powerfully focused. Only by such an adjustment of the mind do you steady the attention and increase its power by confining it. The desire which is realized is always a desire upon which exclusive attention has been concentrated. For an idea is endowed with power only in proportion to the degree of attention that has been fixed on it. Concentrated observation is an attentive attitude directed towards some specific end. The attentive attitude involves selecting the object of one's attention; for when we pay attention, it signifies that we have decided to put the attention on one object or state rather than on another.

"When we know what we want, we must deliberately focus the attention on the wish fulfilled, until that feeling fills the mind and crowds all other ideas out of the consciousness.

"The power of attention is the measure of the inner force. Concentrated attention to one thing shuts out all other things and causes them to disappear. The great secret of being spiritual-minded is to focus the attention on the feeling of spirituality without permitting any distraction. All progress depends upon the increase in the attention span. The ideas which impel you to action are those which dominate the consciousness, those which possess the attention.

"To the unenlightened, this will seem to be all fantasy, yet progress comes to those who do not take accepted views nor accept the world as it is. When we set out to master the movement of attention, which must be done if we are to successfully alter the course of observed events, we realize how little control we exercise over the mind and how much it is dominated by sensory impressions. We realize how our thoughts drift on the tides of other men's considerations and environmental moods.

"A tense person is wrapped up in himself, or with feelings and thoughts of his immediate family; of what has happened to him in the past, or what will happen to him in the future; of what other people are thinking of him, and similar concerns.

"What does this tenseness do? It grips. It is a stranglehold on the channels within him; it cuts off thinking. Watch a tense person and see the rigid lines of his facial muscles. It is useless for such a

person to relax physically while still centering the mind upon himself, for he will still be tensed mentally. The stranglehold will be there every minute, day and night. When we learn to love others as ourselves, the attention will be focused outwardly, and, therefore, we become relaxed. Then there will be no stranglehold within, and the mind becomes free."

I said, "My study of the spiritual life shows that no one is punished or rewarded by God, that babies have no unredeemed sins except those reflected in the character of their previous lives."

Rebazar Tarzs replied, "I will not comment on this. Not at this point—later, perhaps."

"But you are aware that all of the heavens in the lower worlds are created by the thought forces of large groups on earth. The Christians have established their heaven on another plane. The Buddhists have done the same. Every religion has created a heaven for its people. You and I have visited them quite frequently. These heavens provide a place for all, including the Spiritualists who claim the Summerland region in the Astral Plane. Some parts of the human personality exist after death, especially if one does not go higher than the Astral Plane."

"The mortal mind of man is a source of humor. We know what death is in the physical flesh; we know that there is little difference between life and so-called death. It is only stepping through the curtain. You have been through the process of death many times and have no fear of it, because your knowledge of the life in the hereafter is complete. Not many have this knowledge, and the fear of death is upon them. Life is given to you to love. Live it all, each moment, without concern for the next. Live without concern for tomorrow, for tomorrow may never come, and then the time spent in worry has been wasted."

"The negative spirit that blows across the world can sway many minds, but it will never sway yours, for you are under the protection of the SUGMAD. Soon this wind will blow into a storm and sweep the world with flames. You will have to make the sacrifice for many. None can see this for they cannot give up anything themselves."

"Hardly anyone can understand this idea. Every issue of life is determined not by external conditions and things, but by one's

consciousness. For example, the body in and of itself has no power, no intelligence, and is not responsible for its actions. A hand left to itself would remain where it is forever. There must be something to move it, and that something we call 'I' or 'Spirit'. That 'I' determines how the hand will be used; the hand cannot determine that in and of itself. The hand exists as an effect or as a form and responds to direction. As a vehicle or tool, it is obedient to us, and we impart to it whatever usefulness it has."

"This idea can be applied to other parts of the body. The consciousness that formed the body in the beginning is the consciousness that maintains and sustains it. God gave us dominion through consciousness, and this consciousness, which is the creative principle of our body, must also be its sustaining and maintaining principle."

"Once you have this principle, you have caught the entire principle of life. Literally, this is the Law of Life: the substance, the activity, the intelligent direction of life which is within man."

"We only have to prove this in one direction and we shall have it proved in every direction. The whole secret lies in the word 'heart,' or what we call consciousness. An intellectual knowledge of the fact that God is All is of no value. The only value any truth has is in the degree of its realization. Truth fully realized via ECKANKAR is spiritual consciousness. If we are conscious of the presence of the Lord, if we are conscious of the activity of God, then so we will see all of life through that understanding."

I added, "Whatever is in the consciousness is bound to come forth."

Rebazar Tarzs replied, "Naturally. It can be compulsive or of the free will. The covert negative attitudes that one has against another or against certain segments of life will leap out in time. For example, if a person has many covert attitudes against men and women, it is doubtful if he can confront his fellowmen. This is the type of person who spends too much time alone."

"Don't do too many things with people of this nature, like precipitating their anger, because it will definitely pull their triggers and they will go down the dwindling spiral in a hurry. Some cases are suicides. The karma created out of some action against someone else keeps the individuals in a constant quarrel, mainly with

themselves. Many times they believe they are quarreling with another, but it is with themselves.

"I will move away from this subject now. The argument for life after death goes on constantly among men. There is life after death. It is being proved daily. There are hundreds of cases reported every month, and I wish that man would start believing. It takes actual experience by the individual before belief enters into the picture. Life goes on without interruption through eternity. Don't you remember when, after her death, Kay-Dee appeared before you with a horse? She said, 'Yes, Paul, animals are Souls. They are with us in this world, and we enjoy them constantly.' That settled in your mind some questions which had been pestering you.

"In the meantime, one must not let his enthusiasm run away from him and talk too much about this with others. The attitudes of others are dangerous to one's state of mind in God. Remember, after a miracle Jesus often said to go and tell no man. This is a lesson for all in the spiritual life. Too many people are of a negative nature and will invalidate your joy or your findings on any spiritual subject. Many will do it out of compulsion."

I said, "You know there are many things I have not understood about the doctrine of ECKANKAR."

Rebazar Tarzs asked, "For example?"

I said, "The ECK Masters' interpretation of the Shariyat-Ki-Sugmad: Everything is based upon the freedom of Soul, here and now, and the redemption of Soul, so that It learns to live consciously in eternity. The idea of man passing through suffering into purity seems obsolete, except for those with severe karma."

Rebazar Tarzs replied, "Do not give this too much thought. In fact, you have just quoted the heart of the holy scriptures, the Shariyat-Ki-Sugmad. I can easily say that all saviors and messiahs who came here never advocated the idea of original sin and damnation.

"Look into your past lives and note what has happened, but do not let any of the effects of the past creep into the present. One must live in the moment, in the *now* of the present reality, not in the past. All those living in the flesh in this physical universe must do this.

"When someone else starts talking to us, without our permission, about what we should do about our spiritual life, it is like putting a gun to our head, because most men are only concerned with managing bits of nothing, which, of course, is an expression of negativity.

"It is written in *The Shariyat-Ki-Sugmad*, Book One, that God has said, 'I am eternal, therefore I am free. All who come unto Me shall experience the freedom of eternity.' Freedom is complete within itself, for Soul must enter into the divine Sound and Light or suffer the effects of the lower reality.

"It is true that all the great spiritual giants who come to this world must suffer for the whole of mankind. Suffer in the sense that they give their all for humanity and are treated with scorn, disdain, and unfriendliness.

"Your sacrifice for others is great, too great at times, and sometimes, in the past, you could hardly carry the load. But we must all sacrifice at times. The giving up of one's life for another is often the way into heaven. As an ECK Master, you must be prepared to carry the load. Nobody will ever leave you. Remember the swami who bitterly left you and then tried to return? This is true of hundreds who have tried or shall try to leave you.

"The speculation on eternal life, as well as the rebirth of forms, is not helpful unless we have investigations on the Physical Plane. More and more these beliefs are becoming acceptable.

"Pain is like the Light of God. Do not chase the Light of God as though It were a real thing. Do not try to drive away pain by pretending that it is not real. If you seek serenity in God, pain will vanish of its own accord. Stop all movement in order to get rest, but rest itself will be restless. Linger over either extreme and God is lost to you. Those who cannot attain God in either case will fail. The more you talk about IT, the more you think about IT, the further from IT you go.

"Stop talking, stop thinking, and there is nothing you will not understand. Return to God and you will find the meaning of IT. There is no need to seek Truth, only stop having views. Ignorance creates rest and unrest; wisdom neither loves nor hates. Regard motion as though it were stationary and what becomes of motion? Treat the stationary as though it moves, and that disposes of the

stationary. Both these having been disposed of, what becomes of the One? You have reached the ultimate point, beyond which you can go no further. You get to where there are no rules, no standards, to where thought can accept impartiality, to where effect of action ceases. Doubt is washed away, belief has no obstacles. Nothing is left over, nothing is important, and you find Being an aspect of Non-Being, and Non-Being an aspect of the Being, All of which is God.

"Are you getting all of this?"

I replied, "Yes, please go ahead!"

"Self-examination is about the worst thing a person can do. Hundreds of thousands of persons damn themselves daily by monkeying with self-analysis. They are like amateurs taking radios apart to discover why the program annoys them.

"Self-analysis without experienced guidance is worse than taking patent medicine to cure an undiagnosed ailment. Much worse, in fact. A wrong diagnosis is sometimes a sentence to death. Self-conviction of sin is always a sentence to hell. Always. There is no exception to this. Man is hampered by conventional education, conservative theories, public prejudice, self-ignorance, and much too much familiarity with evidence that seems to prove the contrary to what intuition shows man to be true.

"It makes no difference what a man becomes. Greater men than bishops of churches have become beggars, not cardinals. Nevertheless, one can become great in God and save many a poor wretch from hopelessness.

"Now remember this. As the great spiritual guru Yaubl Sacabi once said, 'Knowledge is one thing, virtue is another.' No matter how enlightening it may be, philosophy gives no command over the passions, no influential motives, no inescapable principles. It is not worth much in the crises of mankind. How can it help in time of epidemics?"

I said, "I don't get the connection."

"All right, you know what every genuine thinker has known since the dawn of time: that epidemics (and endemics, too) are a product of the submind of humanity. The only actual substance is the fear that builds up the illusion and all its consequences. This is

why Jesus spoke of the devil, the submind, as a liar and the father of it. The mass mind fears and consequently creates vengeance upon itself. It is the father of spiritual arrogance.

"You have asked several times, what is philosophy? Nobody seems able to give an answer. I can tell you this. It is a universal system of faith in the mind which affects mankind as a whole; it affects the universal mass mind. This is in essence the whole of all philosophies."

"Isn't that casuistry?"

Rebazar Tarzs said, "Yes, of course. But the difference in philosophy and religion is that casuistry is the science or doctrine of dealing with cases of conscience and of resolving questions of right and wrong in conduct. It means that religion takes up the line between right and wrong conduct, the moral case of conscience. Philosophy is the answers to the questions of moral conduct. Any organized religion and its philosophy will have trained highly organized, disciplined thinkers, e.g., the Jesuits, as a group, create a positive (call it that, just to give it a name) thought-force that is immeasurably stronger than any electric current. An electric current is a mere trickle compared to thought-force. These groups are plus-minded, positive, dynamic thinkers. They induce (without even trying) a secondary thought-force in others. So the minus-minded, negative people keep them plied with information, very often without knowing it.

"It is impossible for anyone of limited thinking experience, experience in thinking independently, to oppose highly organized and well-disciplined thought."

I said, "But there are tactics as well as strategies to get around the influence of such highly organized thinking. One can dive below the influence of these highly-trained groups and go the way of the negative god, Kal Niranjan. Another way is to oppose, be beaten, and surrender: become the meek lamb and wait until we are dead to find out what it was that we bought by surrendering ourselves to trustees. These are the negative ways, the ways of the defeatists.

"But we can rise above it, via ECK. Not even a holy man, a demigod, or any group can outthink or outpray a person, if he refuses to meet them on their own grounds. He should do so only

on the higher grounds. One can only learn by experience how to avoid the traps on any level. If a group-thinker knows there is a higher ground, he will be there first with a sheepfold all ready to herd in anyone else who arrives. They are the good shepherds, if you like being a sheep. Their strength is based on thought-propaganda, which is far more powerful than the spoken or printed word."

Rebazar Tarzs replied, "Well said. But the point is to assist you to the level where you can help others."

"What do you mean?"

He continued, "I mean to free the consciousness *now*, instead of enslave it for the sake of a promised land in the hereafter. I want you to reach a point of balanced consciousness—not too remote from God and not too far from man, yet within the heavenly realm. One must not become tense and decisive like a good many unstable persons in whom stubbornness passes for willpower. One must have willpower, but also integrity. You must be who you are. One must not endure any other terms. This is why Jesus said, 'Love your enemies.' Don't love their objectionable traits or expect them to love yours. Love them by remembering who they really are. Then they will love you. See the difference?"

"I am beginning to. Does it always work?"

Rebazar Tarzs said, "The neophytes, the beginners on the path, the ones just starting, have a long way to go before they can get to this level of God."

I asked, "But if it is really true, why doesn't it always work?"

The Master answered, "Does the Golden Rule work when applied by a conceited egoist? Torquemada thought he was obeying the Golden Rule when he tortured heretics. The rule is really so subtle that the complicated illusion of personality blinds us to it. We can learn gradually, little by little, and each little bit that we learn is an unfoldment of God."

"So we come to happiness. This is either a fool's paradise or a by-product of continual striving towards spiritual consciousness. True happiness is a sensation of momentary balance. When man remembers who and what he really is, he does no wrong and

injures no one. Even his worst mistakes turn out to be a help to others and profitable lessons for all.

"Most people are good manipulators of mental atmosphere. This is only a phrase. One has to use words to suggest meanings that words cannot convey. We can, and often do, create a psychic field in which phenomena can easily occur. Often we have done this in the presence of great spiritual travelers and groups who supposedly are acting as channels for the divine spiritual force. The suddenness and unexpectedness of a straight question while in this field (I am speaking mainly of the magnetic field, as it is known to most of us) shocks the other person into letting go of his hard-held thoughts. Then we can see and know what he is thinking. He cannot possibly keep out of the consciousness that which we desire to put there. We can see his past, present, and any problems within him, without even trying.

"Most of the clergy, including priests, are what we call time- and fact-bound intellectuals who cannot grasp the meaning of the inner teachings. They are very open to psychic attacks and are certain to become confused when trying to translate infinity into time.

"Gradually, as man struggles toward God, the illusion of this life loses its hypnotic grip. We begin to be free to think clearly and to solve problems sanely. We stop trying to fill holes with shadows. Instead, we try to fill them with ideas that develop their own substance.

"Anyone seeing on a spiritual plane, but working for material, personal profit, and especially for dishonest profit, is committing spiritual treason. This is why spies and criminals who use clairvoyance, as many of them consciously do, invariably meet with disaster. Clairvoyance perverted to treacherous ends leads to spiritual suicide. Sometimes it leads one into the madhouse. It is always, without exception—without any possible exception—ruinous to the one who misuses it."

I asked, "Are you telling me that I have misused my spiritual powers?"

Rebazar Tarzs replied, "I am pointing out what can happen to anyone if he does. I have tried to guide you in the proper direction."

I said, "I understand. You have trained me well. Once Sudar Singh had me spend thirty days alone in a dark room without the sound of a voice or light. It was weird and strange because I was walled in, but not locked in, and could have left voluntarily at any time. Many seekers of God have spent upwards of two years in such places learning discipline. I spent only a short time. This was at Sudar Singh's ashram in India. It was there I learned to spend time alone and discipline my thoughts, to get out of the body and be outside that dark, lonely place, in the light, going back only when necessary. Sudar Singh did this purposely to show me certain things about ECKANKAR — and to teach me to never lean upon the teacher.

"He showed me how to tame animals, how to move the body across a stream of water without a bridge, how to get up a mountain; how to protect myself against the images of another, and how to protect myself against any force or Soul that might try to attack me while outside the body. He showed me how to avoid being hypnotized, which can be done so easily these days without one knowing it. Besides all of this, he showed me the clear high worlds.

"Now here is an interesting thing: I have seen what is described as the orthodox heaven, but found it almost barren of entities while many of the other planes were joyous spheres."

Rebazar Tarzs said, "What you saw is true. Many faiths seem to lack a joyous spirit, or rather, its followers lack it. Very few have gone into the heaven of the orthodox religions because of this. I believe in laughter and joy, but many do not!

"You find that spiritual ecstasy does not touch all. But those whom it does touch, feel love drenching all consciousness, overwhelming all being. Love is God, and love is an act of God. Memories, doubts, and fears are far away when perceived through love, dimmed by love that is in itself so absolute, so separate from logic, that nothing else matters. Death is only an incident. Tortures can be endured until one dies, but it does not matter. In the end, agony dies of its own nothingness, like irrecoverable years. Love lives forever! Pain and the past are nothing more than love's chrysalis, its shell, its seedbed, in which these necessary nothings release such real wonders, such as the comforting thrill of God's hand on one's shoulder.

"You have asked if there are ECK Masters who guide and protect man. Yes. The ECK travelers were responsible for many of the works of Homer, Virgil and other ancient literary and spiritual works, including *The Bhagavad Gita*. The voices which Joan of Arc heard were the voices of the ECK Masters telling her what course in life she should take.

"Shakespeare says a poet's function is to reach to heaven for ideas and bring them down to earth. It is true that thought does not originate with man, but in heaven. Where did Beethoven go to find his Fifth Symphony? Did Jesus originate the Sermon on the Mount? When great poetry and great music inspire you, what is conceived, gestated, and born of that? You can choose between noble and ignoble. You understand poetry and music. Love them, and let them flow into your consciousness. So you see that we all are linked to the sun, moon, and stars. We can lift our consciousness to higher planes and see from above, as if from the masthead of a ship, the past, present, and future, all in a moment, through the eyes of Soul.

"There are no secrets. Truth is a simple thing. It is only the way that man looks at it that makes it appear complicated. If one has a change of consciousness with regard to truth and accepts it as it is, GOD IS! That is all one must accept; then all things, events, and beings change their meaning, stand simplified in this new perspective, and confusion is banished.

"You know that the greatest principle of God is the survival of the individual, that is, Soul. The dynamic principle of existence is survival. There are the eight subdivisions of the survival dynamic, which are, in mankind, the thrust towards potential survival as Soul. They embrace all the purposes, activities, and behavior of mankind in the human state of consciousness.

"The first includes the survival of the individual as a person living in the flesh, and the survival of the self. The second is the thrust towards potential immortality through family, sex, and children, plus erecting monuments, statues, etc. The third is that which includes groups, like clubs, cities, and states. The fourth includes the thrust towards potential immortality of mankind as a race, and as national groups. The fifth is that which takes in plant and animal life. The sixth is that of the lower worlds of Spirit.

Seventh is that of what we normally know as the highest Mental world. Eighth is the Godhead, or the realm of the secret Kingdom of God.

"Psychic problems lie within the lower worlds. We do not find any spiritual problems, only psychic ones, within the first seven phases of survival for Soul, for they describe only the lower worlds. The true spiritual problem will be on the Fifth Plane, and beyond. Anyone who violates the thrust of Soul for survival towards immortality will be aberrated in one of these zones.

"Someone once wrote, 'He who would follow his fellowman must not expect too much from him.'

"Man is still learning by trial and error how to be human, and that is why many are falling by the wayside. They have not yet reached the point of studying or looking for God. Compassionate understanding and sympathy is the approach of the God-lover, while blame and censoriousness is the approach of man. The God-lover is he who, having had loving order made in himself, makes loving order in the world.

"All progress, all fulfillment, depends upon the control and concentration of one's attention. Attention is directed from within when we deliberately choose what we wish to be preoccupied with mentally. It is obvious that in the objective world, one's attention is not only attracted by, but is constantly directed to, external impressions. But the control of the subjective state is at first almost nonexistent, for in this state attention is usually the servant and not the master. It is the passenger and not the navigator of our chosen worlds.

"There is a vast difference between the two kinds of control, and the capacity to move one's attention to God depends upon subjective control. When we are able to control the movements of our attention in the subjective world, we can modify or alter our lives as we please. But this control cannot be achieved if we allow our attention to be constantly distracted from without. When this skill is learned, we no longer accept the dominance of outside conditions or circumstances. We do not accept life on the basis of the outside world. Having achieved control over the movements of our attention, and having discovered the mystery hidden through the ages that ECKANKAR is the direct path to God, we assert our

attention to this way and put all things in subjugation to the SUGMAD.

"Let it be known, here and now, that all knowledge and all wisdom are never given to Soul. For the world of God is without beginning and without ending, infinite in all attributes and qualities, and constantly expanding towards greater truth and greater wisdom.

"The phase of humanity expressed on earth is not the highest. One must constantly endeavor to break from the chain of humanity as it exists upon the physical plane, frustrated in its search for knowledge. Knowledge can bring many things, for knowledge comes from mind expansion, but the consciousness of the heart brings love, and love brings all things.

"Does one think that he shall not receive God until he gives up all things that men call real? Does one believe that by gaining an inkling as to what the mystic world is, one shall ascend into the higher worlds? No. Life must unfold through love—for even the most despicable creatures of this world. 'Love, honor, and obey' are not the highest aspects of God, but love is.

"We can say that the father is the intellect, and the mother is the heart. It is always necessary that the father and mother be together before the children of reality are born; therefore, thought and heart should be together at all times in this world.

"Therefore, the mind, or what we might call the father, is that which does the analyzing of all things manifesting in this world. It can do all those material things which our laws of science know and understand.

"But man, in building by the intellect, generally is doing so on the limitations of others. He gets wealthy through the heartache and suffering of others who cannot use their intellect as well. He is using love only in a destructive manner.

"This is wrong because we are not working with right or wrong, what the churches call the Moral Law. There is no such law in the physical universe, for it is a world of physical survival for the mind, the intellect. Man is a social animal whose very nature implies the necessity of a moral law for his own benefit. When man learns what is best for spiritual survival, he also learns the

limitations of another. So man can use his capacity for love in a destructive manner, building his own riches by his intellect, and building his own riches upon the heartaches and the suffering of those around him who have not developed their intellect.

"This is wrong. It is wrong not because there is a moral law governing the universe, for there is no morality within the universal structure itself. The reason it is wrong is because man is a social animal whose very nature implies the necessity of morality in relation to his own existence.

"The mother of all good things then must be nurtured along with the father. Therefore, the mother, or the heart, must understand with compassion, with tenderness, and with love, all of the wisdom which is uncovered by the senses.

"The masculine principle devises, but it can never create. It can discover and work out the principles of God. It plans, correlates, and gives birth to social order and systems of religious and philosophical thought. Now the feminine principle, the womanly element, which is the other side, puts together the organizations and social elements of life and holds them together. This was what the Greeks called Eros, the great binder. It sees, invents, and devises the means to keep the social structure together: starting first in the family, with the fruits of her own body—the children, and holding them together until they can take care of themselves.

"Now we get to the neuter element, that which we call Spirit or pure consciousness. (Sometimes we call It the heart.) It is neither masculine nor feminine. It does not devise like the masculine principle, nor does It organize like the feminine. It is above these two principles.

"The spiritual consciousness is not attained by any act. God *is*! The greatest lesson is not contained in building adjectives upon the sentence, 'The Master is . . .' The truth is found when one realizes merely that we *are*, and that the Master *is*, just as God *is*!

"A saint, master, or spiritual traveler, whatever you wish to call him, exists not because he has devised to become a saint, but because his heart has discovered that he is a master. Therefore, neither the intellect nor the heart rules, but the two are formed to become integrated to realize compassionately, tenderly, and lov-

ingly, all the order, structural forms, and ideas which exist in both the spiritual and material worlds.

"If we would be the ones who demonstrate the capacity of the ECKshar state, or even God Consciousness, then we must gently exert our efforts towards this goal, not for the gift, but rather for the giving which comes with this state. If anyone seeks God to receive, or prays to receive, he shall receive, as has been written; but he will receive only in the capacity and state in which it was requested. He will receive it as an invention of the mind, not as a reality which is discovered by the true consciousness.

"If one prays for an object or a desire to be fulfilled, it shall come to him because his mind shall create what he desires. But the true consciousness should never be blinded by that which the intellect devises. Ask that we might find, that we can see, that we can act. Then we are asking of God as the giver, and not the receiver.

"When anyone prays to get something, he is really praying to have his senses, his reality in this world, acted upon. And if he prays to have his senses acted upon by an outside source, then how will this bring him to any true spirituality?

"Rather, ask that we might give mastership qualities which are already within us. As we unfold constantly in order to give, we are not unfolding for the purpose of having our senses acted upon. We are unfolding to give all that we and our senses are capable of giving. Then shall our lives be transformed.

"And in the transformation we shall realize all of the capabilities, all of the gifts, and all of the demonstrations of love which are radiated by those in the spiritual worlds. Then too will we be the master of our destiny, the master of our fate.

"One thinks that to be a saint or master, spirituality is the first and primary qualification. It is, but spirituality must not be regarded by the mind in such a way that we separate our ways or ourselves from those who do not know. For who is to say that we do know what we know? And who is to say not?

"Truth, facts, or ideas must always be colored by the vision that views them. Truth must always be seen through the viewer's eyes. Our world must always be experienced through our own spiritual vision, through our own spiritual hearing, and through our own spiritual insight and understanding.



"However, spirituality is not attained by denying the physical world nor by affirming the spiritual world. Spirituality *is*. There has never been a time in the world, in the true worlds, where God or spirituality was not.

"As Beings of God, we must draw upon spirituality, the very essence of God, in the ever-present *now*. No past—no future—no beginning—no end. Spirituality *is*. It does not become a separate thing which comes to us.

"'We attract what we are' is an old saying, but this has been distorted by the mind of man. The warped idea is that 'We attract what we are' in a very simple way. The truth of the matter is that our vision colors what we are—our ideas about ourselves—when in reality God is all spirituality and all perfection. Spirituality is not gained as an objective, nor a goal in the future. It must be an ever-present thing that is right now, that is felt, that is not transmitted by one to another.

"The ECK Masters have appeared to many, such as: George Fox, founder of Quakerism; William Blake, the mystic poet and artist; George Washington at Valley Forge; John Keats, poet; Madame Blavatsky; Mohammed, founder of Islam; Immanuel Kant; Martin Luther; Mozart—and hundreds of others, including many Christian saints, such as: St. Francis, St. Catherine of Siena, and St. Peter.

"This is because ECKANKAR has always been the mainstream of spirituality. Lao Tze received his writings from it. Zoroaster, Socrates, and Plato were well acquainted with it. All saviors were well-versed in ECKANKAR but had to teach their followers according to their own background, culture, and religious traditions because of the levels of understanding of the people.

"It is needless to go into the works of all those individuals who have helped spread truth, but do take note of the great experiences which come to a person's inner being when he realizes that he never draws from any power but the ECK. Instead, we contribute to all other beings, because we are always expanding within ourselves, as the world expands constantly.

"Now if the universe were not constantly flying apart, there could be a measurable end and beginning, a cause and effect. But these cannot be distinguished because there is nothing but eternal

expansion. One is his own individual self. This self is constantly expanding into the greater understanding with God.

"All sacred writings tell us this—the Dhammapada, *The Bhagavad Gita*, Tibetan Book of the Dead, the Christian Bible, the *Granth Sahib*, books of Jainism, to name a few. They all draw from the source of all knowledge, the Shariyat-Ki-Sugmad, the Way of the Eternal.

"We expand because our consciousness expands. Therefore, expansion in itself is a rather strange miracle that the intellect can see because the physical senses can see it, and experience it within the self.

"When the true consciousness impresses the mind to show it the mysteries of God, the mind rambles; it concocts great inventions from various tales, evidences, forms, and other parts of the mind stuff that the mind has seen—all because its viewpoint has been colored by illusions.

"The experiences upon which all spiritual travelers (ECK Masters, of course) live are truth, knowingness, and understanding. How soon the ECK Masters reach this point is not to be considered in the element of time, because we have transcended the limitations and boundaries of time and space. There is no element of time and space concerned with the expansion of the consciousness.

"We can feel the expansion of ourselves through the emotions; feel it with the emotions which come through identification with God. It is through identification with God that one feels the spiritual force that permeates all entities, all creatures, all things, both animate and inanimate.

"Since time does not exist in the higher worlds, we say it is not a matter of time for one to attain ECK Mastership; rather, it is a matter of experience. We have experiences through actual contact, through actually living in various ways in the byways of the universe.

"Rather than pass through the negative aspect of life, the more sordid aspects of life (according to ethical standards, either universal or conceived by the physical senses), the ECK Masters have devised experiences which can be identified either through

reading a book, listening to a lecture, or feeling an emotion in attunement with another mind, with communication.

"We can also identify with the very form that the great ECK Masters take upon themselves when visiting this world from the spiritual heavens, and when they view the avaricious ways of man. How can civilization exist without the ECK Masters? How can it exist without Leonardo da Vinci, Walt Whitman, Paracelsus, and others? These people (guided by the ECK Masters) have created in the minds of geniuses the right thought forms, or considerations, in the great force surrounding the world civilizations.

"One can say he is going to *identify* himself with the negative things in life rather than go through the actual experiences. Be that as it may, there are some things which never can be transcended by intellectual identification; man must *experience* the contrasting elements in life. Removed from the false identifications, one will experience youth physically, mentally, and spiritually throughout all lives, in all places.

"Some say this identification can come through reading books or through listening to the ECK Masters. We say that we must remove false identifications, but the how of it cannot be taught. Therefore, the spiritual travelers, the ECK Masters, are not teachers, in a sense. Neither is any person in this world a spiritual teacher, except the Living ECK Master, the Godman, who has been placed here by the SUGMAD.

"One does not therefore create or identify himself when he leans upon authority, or, as it is called in worldly language, 'Listening to the appeal,' which is the inner emotional appeal to authority. One must not identify with false premises. But then again, how does one know how to distinguish the false from truth? The difficulty can be overcome only through the discernment of Soul which is united with the present, united with perfection, united with spirituality.

"This is not something to be attained; this is something to be realized. For realization is something which comes now; attainment comes later.

"When one knows that he always walks the path of ECKANKAR, in the loneliness of his vision, perhaps with a few

companions who have similar visions, then he will learn not to identify with creeds, books, dogmas, wives, husbands, or with the ECK Masters; for identification with such things is only a far premise.

"The identification must come in the form of identifying or creating, or experiencing experience itself. Identification with the experience itself, either through reading, hearing, studying, or conversation, is done by identifying with the vision of others. To identify with the visions, with the insight of all things, all truths, all experiences, and all minds (positive, negative, and balanced)—all must be focused into a single stream of thought.

"We alone have stepped into realizing ECK Mastership and now can see beyond the boundaries of personal vision. This may be done mentally, spiritually, and emotionally, but not by one still governed by money, books, and by laws of materiality.

"At this point, I wish to stress that ECKANKAR is the mainstream of all life, and that all religions, all philosophies, all teachings, and mystery cults have come out of it. The Shariyat-Ki-Sugmad is the original sacred teaching of all life, and all sacred writings are only fragmentary pieces of this magnificent book.

"Even those who make great contributions and efforts in the world, even if many of them have great individuality in the sense of rebellious personalities, this does not mean that they are leaders or masters. Mastership is neither received nor transmitted; it must be—it is—experienced through God-Realization.

"The heaven world of long ago established the lower planes and tried to keep them on some even level for the purpose of giving Souls a school of experiences. Self-realized individuals must interact with the visions of others, under and within the laws of this world plane, until all are able to get into the higher worlds.

"A union between Spirit and Soul must be found in an area that lies beyond the human senses, in the first true worlds of Spirit. It is true that when an ECK Master appears in this physical universe, earthquakes may occur and floods may come, bombs may fall, radiations may fill the air, but no harm, no pain, nor unhappiness will come to one who has risen to such a plane where Soul lives in joy and peace.

"When such a realization is truly felt, then there is no way that one's own self, skin, or life may be taken from him. For the God that watches over him is the master of his fate. There is an old saying, 'Whoever is willing to harm you, as an ECK Master, is willing to harm God.'

"The saying that truth will set us free is a travesty. As events prove daily, it is the truth that is spoken of in regard to events that is the undoing of mankind, for it literally drives millions to take their lives rather than to submit to its tyranny. One cannot turn on the television set, glance at the news headlines, or even talk with a next-door neighbor without a vague sense that some crisis is impending, and that all one possesses or hopes to possess (including life) is hanging by a thread."

I said, "And we know that illusions are like mistresses. We can have many of them without tying ourselves down to responsibility. But truth insists on marriage. Once a person embraces truth, he is in its ruthless, but gentle, grasp."

Rebazar Tarzs said, "That is right, but let us get to other points here. Once my Master, Yaubl Sacabi, said to me when I was in my youth so long ago, 'Rebazar, how far will you go with me?' I said, 'I am with you to the death. You know that.' But he replied sharply, 'Not enough, young sire. Do you hear? Not enough. Till beyond death! Do you understand?'

"One must follow until he can go beyond death on his own! He must go in the Atma Sarup, the Soul body, that which has no form, no movement, and hardly any location in the world of time and space. But It has the ability to know, see, hear, perceive; that is, It has perception, opinions, and the ability to assume or claim a position in Its life's work or in the spiritual worlds.

"Space, time, form, and ideals are the result of considerations which Soul can make and agree upon with Itself or others. These can be perceived because Soul, of Itself, can have perception of them.

"Unbeknownst to most men, Soul can resolve problems. But in order to resolve any problem, it is only necessary to become Spirit, the solver, rather than spirit, the problem.

"I am saying through this whole discussion that what man calls daily living is really only entering into the mass of problems which

he must confront. It is so simple to handle. Most people look for a hard way of doing their daily living. But as long as we let the mind dwell in the sea of God (or Spirit, as It is called) we will be lifted above problems. We will be in this world, but not of it. Any man who faces life with God in him is not bothered with the heavy problems that others have facing it without God. Krishna taught this in *The Bhagavad Gita*. This is one of the wonderful lessons of ECKANKAR: not so much living in God, but rather, having an eagerness with God.

"Changes which come about too fast within one are apt to throw him out of spiritual balance. He can easily become a danger to himself as well as to others. The first thing he must do is to confront himself; the moment this is done, he is freed of his problem.

"Of course, any situation, when altered by force, will tend to persist. This is why so many people fail to resolve their problems, no matter who might be helping them. Force will make the problem and situation more solid regardless of whatever resolve there is to change them. Generally, the greater an untruth is in these circumstances, the more solid it will become if force is used.

"When a primary consideration is altered but still stays with us, persistence results from that altered consideration or demand. Persistence is a situation or problem made more solid due to the alteration by force of the original consideration or demand. In other words, all persistence depends upon the basic truth for existence but is a step removed from it. Although basic truth has neither persistence nor non-persistence, a primary consideration can be subject to alteration, which will persist."

Quickly I asked, "What are you talking about?"

Rebazar Tarzs replied, "Just what I said. We make a primary assumption, consideration, or demand about something, and it becomes altered by the events of life as we live. For example: a young man says he is going to become a priest but gets sidetracked during his years of growing up and becomes a lawyer. He continues the consideration in the altered form, but it does not keep him from becoming a priest if he persists in his basic consideration. He can always give up his law practice to become a priest if the basic desire is stronger than the alteration which made him a lawyer.

"We see here that truth, if it is in the primary consideration, will not be altered simply for the reason that it cannot be. The desire in that young man is always to be a priest. This consideration may be, and most likely shall be, a future incarnation for this young man. See what I am saying? Truth cannot be altered simply for the reason that it is inflexible—it cannot be altered. The basic nature of this young man was to search for truth through the priesthood, so he could not change, only alter at times, his course to God. So we find that what we are altering in the primary consideration is not truth. And any truth that is contained within the consideration will remain as it is—unchanged!"

I asked, "Can you give me another example?"

Rebazar Tarzs replied, "Yes. Christ was human, although divine. So are you. So am I. Yaubl Sacabi, the magnificent ECK Master in charge of our spiritual city of Agam Des, is a true example of this statement. Whenever he descends into the flesh, he is both human and divine.

"I should tell you at this point that Christ was taught by one of the great ECK Masters, for he received his training with the Essenes. This mystical group was trained by ECK Masters, such as Zadok, and acted as a part of the mystery school of wisdom for the purpose of spreading the truth of the SUGMAD.

"Hear what I am saying, that those who are divine and living in the flesh are human though divine. I have changed a basic consideration, but truth remains the same. Christ is divine. The ECK Masters are divine. Isn't this simple?

"You have questioned several times why the churches, religions, philosophies, and other esoteric sciences have not given the truth about Soul Travel.

"I will answer that here and now. Most religions are aware of the methods of leaving behind this state of consciousness and rising into the higher ones. It is not exactly new to them, but many of the clergy will not advocate this because to teach the individual such would be giving him too much freedom. The masses are never supposed to know anything more than what is taught by the clergy.

"About one hundred years ago in the town of Cordoba, Spain, there was a Dominican monastery. One evening a monk was

playing with a rude sort of planchette, given by a lay friend. Suddenly he was in contact with spirits beyond the veil. The whole monastery became interested in this and soon set out to research for themselves, reporting their results to the Mother Church in Rome. But the church closed down the monastery and scattered the monks with a severe warning not to meddle in such things.

"I point this out only to show that the church believes its average member should not know anything beyond what is being taught by the priest, who gives the authorized policy from Church headquarters. Most religions are not willing to teach the full measure of Soul Travel to their members because they think dangers might await them in the psychic worlds.

"I have to say one more thing. The spiritual plight of mankind is the worst in history. It is little wonder that men take to religion, even if they have to invent one. In a way Voltaire was right when he said religion is the solace of the weak. It has been a haven for millions who mourned and suffered. Not even the noble Buddha could destroy sorrow by his heroic sacrifice.

"True, he may have banished it from his own life, but he did not remove one fraction of it from others. At its best, religion should be the solace for all, as it is an individual matter, yet no one takes it that way. It seems to be ground out by mass production. This is what every ECK Master (including you and myself) has learned over a period of time. Only those who go out to seek for themselves will ever learn the truth of God.

"I am not saying anything against any religion. All I have said here is that an intellectual understanding of the fact that God is All is of no value. The only value any truth has is in the degree of its realization. Truth realized is spiritual consciousness. If we are conscious of the presence of the Lord, if we are conscious of the activity of God, then it is given unto us!

"God is Love. God is Life. God is Spirit. God is All. That is true whether we are saints or sinners. It is true whether we are young or old, Jew, Gentile, Oriental, or Occidental, regardless of creed or color. There is no way in which God can be left out of ITS own universe, nor can we leave ourselves out of it.

"God *is*! There is always God. This God is infinite in nature, eternal, universal, impersonal, impartial, and omnipresent. But how do we avail ourselves of that which *is* the SUGMAD? How do we bring what we know about God into our individual experience? We must know and practice the principle of the heavenly kingdom until we become proficient in its application. It must be in our God-experience. God *is*. God *is* here and God *is* now. But God is available only in proportion to our realization and willingness to accept the discipline that is necessary for the attainment of that selfhood we call God-Realization.

"We must say to ourselves, to God, 'Show us what we must do in order to avail ourselves of this principle, this life, this love, and to live the life of Soul.' When we have reached this state of readiness, we have begun to travel the path which leads to spiritual consciousness.

"Spiritual consciousness is attained through the activity of truth in consciousness. Dwelling on scriptural quotations or statements of truth helps to spiritualize thought. The more truth we read and hear, the more truth is active in our consciousness. We learn to abide in the world by putting truth into ourselves. This is the first step on the way to God.

"The second step cannot be taken unless the first step has been mastered, that is, knowing the letter of truth. All the years we spend in reading truth, attending services, lectures, and classes are fruitful in leading us to that point where inspiration flows from within our own being. This inspiration, however, usually comes only after a thorough grounding in the letter of truth.

"Yaubl Sacabi told me long ago, 'Let my spirit dwell in you. And so shall the SUGMAD be exalted so that you will bear the harvest of good deeds.'

"To live in this truth, to abide in the Word, is to bear the harvest of all things in the richest manner: that is, to live harmoniously in the spiritual senses. But if we forget to live in the Word, to abide in It, and let It live in us, we become as the branch of a tree that is cut off and withers away.

"How can we live in the Word if we do not know It? We must know the Truth. We must learn what the correct letter of truth is. Let us have a principle with which to work, and let us stand on this

principle, until the moment comes when we feel that spiritual awareness within us is realized. Then we shall know that we have attained the spirit of truth, the consciousness of truth, which is the Word of the SUGMAD and is power. Anyone with a sufficient desire for a realization of God can achieve that realization—the grace of God will guarantee it.

"It is possible to know all the truth found in the letter of truth and still be the branch that withers away, unless we live so completely in the Word and let this Word live in us so that the very Spirit dwells in us—the Spirit of God in man. No man is devoid of It, but most of us are as unaware of It as we are of the blood coursing through our veins. God is with us, God's presence fills all space, the Spirit of God dwells in us. But how many have felt that presence? It is talked about, prayed for, theorized over, and sermonized about; but It is not experienced! It is the conscious awareness, the actual feeling or realization of the Presence which is necessary.

"In most religious teachings, we are told that God is everywhere, but this is not true in the sense of prevalence. If the Spirit of God were everywhere, all persons would be free, healthy, wealthy, independent, joyous, and harmonious. The Spirit of God is present only where It is Realized. This is why we are all trying to become channels for Spirit.

"Unless we feel the actual presence of God, then as far as we are concerned, we do not have the realization of this Spirit. It is like electricity (which is everywhere, just as the Spirit of God is), but electricity is of little use or value to anyone unless it is connected in some way for a particular use. So it is with the Spirit of God. It is everywhere in an absolute, spiritual sense, but It is only effective in our experience to the extent to which It is realized.

"Anyone following the path of ECKANKAR cannot go through a day satisfied that he has read some truth in the morning or that he is going to hear some truth in the afternoon or evening. There must be a conscious realization of truth going on all the time. This does not mean he is going to neglect his human duties and activities. It means that he is going to train himself to have some area in his consciousness always active in truth. Whether we look at the forms of nature as trees, flowers, or oceans, or whether we are meeting

people, we find some measure of God in each experience. We train ourselves to behold the presence and activity of God in everything around us and live within the Word.

"So it is important to learn all that we can about the correct letter of truth, to understand every principle and then to practice these principles until we go from an intellectual knowledge to an inner awareness of them. We build our foundation on specific principles. Some of these principles are found in all scriptures, but mainly in the Shariyat-Ki-Sugmad, the Way of the Eternal.

"The deeper we go into this work, the more necessary it is that we know every one of these principles. They are the foundation of our understanding, and they must become so much a part of us that when we are faced with a problem we do not have to consciously think of them.

"Some day I will give these principles to you for publication. An understanding of the principles of spiritual living — that is, a knowledge of the correct letter of truth — is necessary. That is the foundation upon which we build, so that we understand where we are going and why, and what our relationship is to God. It is necessary that we know these things so that we do not stumble in a blind faith that at some time or another may desert us. We need to know the correct letter of truth so that we do not find ourselves in a state of mental chaos, relying on one thing today and another tomorrow: never coming to an understanding of God — the nature and character of God, the nature of God's law, and the nature of God's being.

"It is possible for anyone to change the trend of his life, not by hearing or reading truth, but by making it an active part of his consciousness in daily experience, until it becomes a habit every moment of the day, instead of an occasional thought. Let God operate in the consciousness morning, noon, and night until the actual awareness comes gradually. Then we make the transition from being hearers of the Word to being doers of the Word. Then we shall be living in the world and shall gather in the harvest of Souls.

"I have said everything that should be said on this occasion. I have discussed everything that should be discussed at this time. I will leave you now, but wish to remind you once more that we will meet again.

"The holiness of the SUGMAD be yours. May It be with you always. I will return, but know not the hour nor the place. This is all. My heart to you!"

He faded into the night. I was alone with the radiance of his presence around me like the aroma of a flower.

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